The
Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum post free

No. 195 OCTOBER, 1923.

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The Spirit of the Age.

With the coming of October we feel that the winter and all its Church activities is close at hand, and it therefore behoves us to have our plans of work well to the fore. In the first place, we need to keep in view the consolidation of our respective congregational objects. There is always much which consists of carrying on from month to month and year to year. The congregational life is not a thing of to-day, but a resultant from a long and honoured past, while the present is ever seeking to perpetuate itself for the years to come.

In the second place, there must inevitably accompany mere continuation some process of adaptation. With much that remains unchanged—the quiet performance of pastoral duties, the oversight of the young, and the like—there is always proceeding a change of circumstances, if not of tendency. What we call the spirit of the age is something real. It implies new duties and certainly new opportunities. It is these latter we need to envisage and if possible to embrace.

We do not claim the power of complete understanding as regards the spirit of the present time. But we believe that some of its characteristics are not hard to perceive. One is the note of inquiry—the readiness to subject to scrutiny most searching many things once taken for granted. The very subjects discussed at the recent meetings of the British Association in Liverpool are suggestive. More and more the programme of topics and speakers takes cognisance of wider departments of human thought and activity. The nurture of the young, education in its widest and most comprehensive sense—this is constantly touched upon in paper and discussion. The life processes, with all their moral implications, these come up for consideration again and again. Science in its social bearings, as well as in its intellectual aspects, is being increasingly appraised. Things are being estimated in proportion as they minister unto the widest and fullest life of the peoples of the world. To put it briefly, the Science which was once thought inimical to religion is now receiving the initiate's badge of service in a sense which is really religious.

Nevertheless, creeds and rituals, churches and their claims, once regarded as sacrosanct, have now to prove themselves efficient. No longer do they validate themselves on the score of antiquity. They must justify themselves anew as finely-tempered instruments in the life of to-day. Humanity is ever on the march and needs freedom of movement, unhampered by the things that have had their day and should now cease to be.

Notes of the Month.

We trust that with the improved weather of recent days the prospect of a good harvest well saved has also considerably improved. We cannot forget that many of our readers live in agricultural districts where much depends upon the success of a year's hard work on the land, and we sincerely hope that on this occasion harvest thanksgivings may relate to facts real and encouraging. And even in our large towns and cities the community of interest with the country is so clear and strong that we one and all are concerned in this matter. May the results therefore be such that our grounds for rejoicing are abundant and widespread.

* *

Deeming our duty that of a watchman over things not only material but spiritual, we would commend to our thoughtful readers two books which have recently reached us. One bears the title "Religious Foundations," and consists of chapters dealing with very important matters fundamental to all sections of the Christian religion. Its editor, Rufus M. Jones, LL.D., is a well-known member of the American Society of Friends. His own contributions consist of answers to the questions: "How shall we think of God, of Christ, of man?" The book is an interesting example of collaboration, and two of our own outstanding men most efficiently take their place in this work. Dr. Jacks supplies a most stimulating answer to the question: "How shall we think of Evil?" while an eminent American Unitarian, Professor Francis G. Peabody, most competently supplies an answer to this query: "How shall we think of Life after Death?" Among the other contributors are well-known English writers like Mr. A. Clutton-Brock and Mr. B. Seebohm Rowntree.

The second book which our readers will find most helpful is a product of The Lindsey Press. It is entitled "Unitarian Teachers: Their Lead in Thought and Work." It is very attractive both for its matter and form. Sixteen portraits of the most outstanding men in our household of faith adorn its pages, while the accompanying biographies and extracts from their writings give it literary and practical value. Both for propaganda work and also as a basis for Sunday School teaching it is admirable. There is need for our contribution to communal life to be better known even amongst ourselves, while outsiders require very much enlightenment both as to what has been done and what we are seeking to do as labourers in God's vineyard.

* *

Those of our readers who are planning temperance work for the coming winter are reminded that they may at any time obtain free pamphlets from the National Unitarian Temperance Association in London, whose business address is at Essex Hall. We have recently received specimen copies and amongst them is one of special interest, viz., a letter by ex-President Charles Eliot, relating to the working of Prohibition in America. So many contrasted opinions have been and are being published on this matter that it is important and helpful to have the calm dispassionate judgment of an acute observer like the late head of Harvard University.

The name of Christ stands for our humanity made perfect, for human life filled with love and truth; every human excellence we can strive for, every pure joy and uplifted affection—that is Christ.—*Theodore C. Williams.*

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Young People's Page.

THREE CURIOUS SPIDERS.

"First, I want to talk to you about a spider known as the 'Trap-door spider.' This spider is not, I believe, found in England, but it is found in the West Indies and in the South of Europe. I remember seeing, in a museum in Mentone, not the spider itself, but the nest which it had made. These nests are made on the sloping sides of a bank. In shape they are something like the leg of a stocking, filled out and let into the ground. There is an inner covering and an outer. The inner is white and smooth, like a sheet of paper; the outer is rough and coarse and brown, and hardly to be distinguished from the soil by which it is surrounded. At the top of the nest—that is, at the part of the stocking furthest from the toe—is the trap-door. This is a piece of the double material neatly folded over and shaped with bevelled edges so as exactly to cover the opening. This trap-door hangs, as it were, upon a hinge, and when it is closed you might pass and re-pass many times and never guess there was anything there. Inside, the door is tied by a delicate thread, and when the occupant of the nest goes out for a walk he pushes the trap-door open with his body and then leaves it to shut of itself. At night our gentleman goes out to hunt for prey, and at the bottom of his nest may often be found the mangled remains of the unwary victims he has caught. But the prowess of the creature is best seen when it is attacked. Let it only hear a noise at the door as though some enemy were trying to get in, and forthwith the cunning creature hooks its hind legs to the silken lining of the door, and its fore legs to the silken lining of the tube, and to these it holds, pulling with all its might till the danger is passed or the citadel is taken.

"The second kind of spider that I want to talk to you about is called the 'Water Spider.' This spider, as its name implies, builds its nest under the water. The nest is made of silk, as is the case with all spiders' nests. It is open at the bottom, and is filled with air, the air serving to keep out the water. But you may ask, How does the spider obtain the air with which to fill its bell and keep out the water? Well, this is really the most wonderful part of the story. Between the bell, or nest, underneath the water and some leaf resting on its surface, runs a delicate thread; and up and down this thread the little builder travels. When the building of its nest is finished, and it remains only to fill it with air, the tiny creature goes to the surface like a diver coming up from his work, snatches a bubble of air, which it holds between its hinder legs, and then hurries down to the nest. Arrived there, it jerks the bubble hindways into its bell. And this operation it repeats until the bell is full. And in some cases fourteen or fifteen visits are needed, one after the other, in order to fill the nest.

"There is yet another spider concerning which I want to speak to you, and this is called the 'Hunting Spider.' This hunting spider weaves no web and lays no snare. Like some other creatures of larger size and more pretension, it lives by hunting; and the success with which it catches its prey depends on its agility. Its home is on walls and fences, and there with its four great bull's eyes it waits, watching for some unwary fly on which to pounce. To catch its fly it will jump down what to so small a creature must be a precipice. There is its prey, and down the steep cliff or crag it leaps. But how does it get back? for back it always comes. The way is this. To its watch-tower or station it attaches a thread, and this thread it always carries with it. Without this thread it never takes a leap or goes a-hunting. So by this thread it can always pull itself back: it is the thread that keeps it safe.

"Here, then, are these three curious spiders, and each of them, I think, has taught us a lesson. The trap-door spider—to shut the door of our hearts against temptation. The water spider—to pray without ceasing. The hunting spider—to hold fast to that cord of love, love to our home and parents here, and love to our home and Father above, which alone is able to keep us safe from evil."

JOHN BYLES.

Temperance Notes.

Good Wishes.

We extend hearty good wishes to all Bands of Hope, and Temperance Societies generally; for the winter season is now upon us and all the temperance workers have renewed energies for the good work before them.

It is easy to win the children, for they have no other interest than to enjoy life to its fullest, being happy, making happiness wherever they are. They readily see the things that are against them; and there is just now every reason to believe that by the time they have a voice in the management of their country they will see that most powerful destroyer of the liberty really to enjoy life abolished from the land.

Local Veto.

Can any reader give us a reason, one will suffice, why local option (or Veto) should not be applied? There is no doubt whatever that the presence of a licensed house in a locality inevitably imposes burdens upon that community. We will give five illustrative facts :—

1. The depreciation of house and shop property in the immediate neighbourhood of such licensed premises.

2. Money being spent in the public house that would otherwise (at any rate the most of it) be spent in the purchase of necessaries and comforts from local tradesmen.

3. The creation of an unhealthy atmosphere in the neighbourhood of the public house not helpful to the moral well-being of the young people of the neighbourhood.

4. A powerful influence for the increase of drunkenness, disorder and crime.

5. An agency tempting householders and others to an unwise expenditure leading to the increase of poverty and pauperism.

Therefore is it not just and reasonable that the community itself should say whether it wanted a public house in its neighbourhood or not? They may say it; that is, they may attend the court where such licence is to be granted and register a protest—but the magistrates decide! There is no doubt about it that the Trade fears Local Veto; but the people should clamour for it as their just right.

Our Young Nations.

Just as youth has its ideals and applies its energy to their realisation —so with our young nations of to-day. It surely is significant that nearly all the new republics are tackling the question of alcoholism. A few facts :

Czecho-Slovakia.

In its constitution a clause was inserted providing that no alcoholic liquor be sold or served on election days or the day preceding an election. Then the Hollitscher Law was passed (like the Lady Astor Bill) prohibiting the sale of spirits to all under 18 years and of beer to those under 16, and the prohibition of the sale of spirits to those attending balls or dances irrespective of age.

And now a Bill has been prepared for the National Assembly dealing with the prohibition of the manufacture and sale of all alcoholic liquors.

Probably Czecho-Slovakia will be the first central European country to enact a full measure of Prohibition. A powerful Prohibition organization is at work here.

P. G.

(To be continued.)

" Together " is the central word of the Gospel. As fast and as far as men are enlightened by its spirit so fast and so far do they dislike lonely duty and scorn lonely pleasure.

E. E. Hale.

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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The President of the British and Foreign Unitarian Association (Mr. C. Sydney Jones), speaking at Newcastle, in November, "gladly recognized the increase of dignity and influence for our whole Movement resulting from the way in which *The Inquirer* is now being prepared and Published."

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Pages from the Past.

PART V.

SIR,—Speaking of the Rev. W. Bruce's election to the Professorship of Classics and Hebrew in the "R.A.I." Dr. Montgomery said, "from that election sprung all our angry discussions, and even the breaking up of the General Synod." Before the meeting of 1829, Dr. Younge, Professor of Moral Philosophy in the R.A.I. College, died. Among those applying to succeed him were the Rev. John Ferrie, Chaplain to Glasgow College, and the Rev. James Carlisle, Presbyterian Minister in Dublin. The whole Faculty of Glasgow College, headed by the Principal as well as the local Presybtery, strongly recommended Mr. Ferrie.

The Committee of the General Synod appointed to consider the testimonials pronounced in favour of Carlisle. The contest was close. Ferrie was elected by a majority of two—15 : 13.

This supplied another element of discord, and it was expected that the old Champion of Orthodoxy was prepared to make his most vigorous onslaught on the Institution and Arianism.

The great debate occurred in reference to the appointment of Ferrie. Cooke moved that "it is a matter of great regret that the electors in appointing Mr. Ferrie did not concur in the recommendation of the Moderator; and nominating a Committee to inquire into the Orthodoxy of the new Professor." His speech was an appeal to every possible prejudice against Ferrie. "He had been placed for seven long years on the very tip-top of the steeple of the College at Glasgow, yet in all the phalanx of Orthodoxy there is not one who certifies for him." "There is not one orthodox man who testifies to Mr. Ferrie's Orthodoxy." "A Mr. Taylor, who was he?" Perhaps as obscure a man as your humble servant declares him to be: 'sound in the faith'—"Sound in the faith!" "I have heard of sounding brass and tinkling cymbal." "Priestley may be called 'sound in the faith.' But Mr. Ferrie has signed the Westminster Confession of Faith." "Yes." But it was surmised by many on the Committee that he might be an Arminian. And, if he was an Arminian, and signed that book, he was one of the grossest hypocrites on the face of the earth. For as Cooke said amid great laughter the Westminster Confession of Faith was the most Calvinistic book on earth except the Bible.

On the electors, too, the orator retorted, that one of them said "he supported Ferrie just to give a slap in the face to the Synod," and among the evidences against the objectionable Professor, even Montgomery himself was retorted upon because he had rather inadvertently said: "Ferrie is not what you would call Orthodox."

The resolutions of Cooke were seconded by Carlisle, who, a disappointed man, had the hardihood to say that the secret of the support lent by the Faculty of Glasgow College to Ferrie was: "They had an interest in seeing the Belfast Institution put down." Montgomery's speech in reply was a powerful statement and invective. After defending Ferrie as a man attested of excellent qualifications by abundant certificates, and the Institution electors as honourable men, incapable of mean, ungenerous things, he proceeded to involve Cooke in contradictions. "Now the doctrine was that of Arminianism"—"Signed the Confession"—"He was shamefully dishonest." But on the examination before the Commissioners of Irish Education when asked if an Arminian could sign the Confession, Cooke answered "So I conceive"—"Arminianism, as generally taught in modern times, seems to me to concede every point of Calvinism." "Now, too, the Ministers of Glasgow who attest the literary qualifications and who attest the Orthodoxy of Ferrie are of suspicious doctrinal reputation. And, yet, in the examination before the Commissioners, who asked if he ever heard of an avowed Arian among the Ministers of Glasgow—he declared on the holy Evangelists that he knew of none."

Cooke was induced to withdraw his resolution, and one of a conciliatory

character admitting that the Managers and Visitors of the Belfast Institution had in the late election acted within the limits prescribed between them and Synod, and appointing a Committee to take evidence in reference to the opinions of Ferrie, was substituted. This resolution being accepted, the meeting was adjourned for two months. At the postponed meeting held in Cookstown, Cooke returned to the attack, and having got possession of a sermon preached some time ago by Ferrie on "The Distinction of Rich and Poor in Society of God's appointment," he proceeded with great gusto to tear it to pieces. The writer (Ferrie) had said: "If in a savage condition the distinction between rich and poor were not permitted, the world would go to ruin." This was pronounced bad in philosophy. "And what we would ask them—the poor—what consolation may not be derived from Religion." This Cooke presented as a specimen of the literary incompetence of the writer.

The Rev. James Carlisle, the defeated candidate, declared, "you cannot attain to a true moral philosophy in the absence of Revelation, and that you must posit the 'Fall' and the 'Atonement' as a foundation before you can rear a solid superstructure."

It was declared that Ferrie was an advocate of the Sensational System of Philosophy, which holds that the materials of all knowledge were derived originally from the Senses; and it was confidently asked—"where, then, could we obtain the idea of a God as Infinite—Self-Existent—Eternal?" and so the philosophy of Ferrie was discredited and the students under the care of the General Synod were ordered to withdraw from Ferrie's Classes.

When Dr. Cooke passed away, Dr. Montgomery and he were referred to in Obituary Notices as "the two Henrys of Presbyterianism."

There was a third Henry—Dr. Henry Molyneaux, Presbyterian Minister of Larne, and he, in conjunction with Dr. Cooke, was appointed to lecture on Moral Philosophy to the Students of the General Synod.

J. KENNEDY.

A Cruise to the Northern Capital.

We left Hull on August 17th. All went well with us on the North Sea, and on the 19th when I got on deck at 7 o'clock a.m., land was in sight. We were in the Skager Rak, and the wild rugged coast was typical of the Vikings who proceeded thence to explore and rob.

Land was in view all day, and at 7 o'clock in the evening we entered the beautiful Christiania Fjord. Those of us who were enthusiasts gathered close up in to the bow, and although there were no seats we stood for 2½ hours enchanted with the scene. By and by the twilight deepened. Funny little lighthouses gleamed on the rocks, and at 7-30 Christiania lay sparkling before us. Next morning we were early astir, and what a lovely view greeted us! The old fortress of Akerstees lay near to us, and there was Christiania built round the bay with hills wooded to the top forming a background

We were to have a morning's prowl round the shops and photograph. I repaired to the market to snapshoot types. I discovered the Akers Kerke, one of the oldest churches in Norway, mentioned in 1150. It has been restored. There were some interesting old houses and some fine modern buildings and good shops.

We were driving in the afternoon. Parties of four were made up among friends, but as I was alone I left my place to chance. Sometimes the company was congenial and sometimes the reverse. On this occasion it was delightful. I found my seat with a gentleman and lady. I had decided were the nicest people on board ship. "My name is Bowring," he said. I replied, "that is a well-known name in our church." When Mr. Bowring learned I was a Unitarian he was very pleased.

Our first objective was Holmen Kollen, a hill and a fine view, and a great place for ski competitions. Our road wound round and round through woods, and at length we reached the summit. The beautiful fjord studded with islands, the town creeping up the slopes, and the blue hills in the

distance, made an entrancing picture. We visited Oscar's Hall, a chateau of the King, the interior of which has little interest. Close by are old Norwegian buildings brought here by the King and restored. The old church, a stave Kirke, or timber built of the 12th century with four tiers of roofs, a quaint building ; a farm house filled with original furniture, kitchen with an opening in the roof to let out the smoke, were well worth seeing.

Christiania dates from 1624 and is named after its founder Christian the Fourth. Few towns can compare with it in situation. It is a city of views rather than of important buildings. When Queen Margaret of Denmark was crowned Queen of Norway in 1380, the Danish language was gradually introduced. At the present day, therefore, the language of Norway is Danish, although the natives prefer to call it Norsk. The old Norsk, which appears to have been the common language of the Gothic tribes, who settled in Scandinavia about the beginning of the Christian era, was carried to Iceland by the Norwegians, who settled there in the 9th century, and it has been preserved in its original purity to the present day.

Norway was united to Sweden in 1814. In 1905 the Union was dissolved and Norway has now a King of its own. The Norwegians are a most democratic people. They abolished all titles of nobility in 1821.

On August 21st when coming on deck we saw the barren coast of Sweden in the distance and we were in the Kattegat. In the evening we reached the Sound, the entrance to which is only two and a half miles wide, with the Swedish town of Helsingborg on one side and the Danish town of Helsingor on the other. Helsingor, or Elsinore, associated with Hamlet, has the fine castle of Kronburg close to the sea, which is now used as a barrack. There are no mountains in Denmark and most of the rivers are mere brooks. It is a smiling country of cornfields and meadows, and of lake, moor and forest. No part of it is more than 35 miles from the sea. Copenhagen stands on the island of Zealand. It looked a long straggling city with flat surroundings. If only as the birthplace of our beloved Queen Alexandra it would have a special interest. Here in the Gule Palace she was born ; in the Knight's Hall in Rosenberg Castle is the great silver font in which she was baptised, the chapel royal where she was confirmed, and the neighbouring chateau of Bernstorff where she spent most of the simple days of her youth.

The great place of entertainment is Tivoli Gardens. It was announced at dinner that any one who wished to spend the evening there was at liberty to do so. It was rather hazardous to start off in the dark in a foreign town and find our way by tramcar. After some funny experiences we reached our destination safely and had our reward. All sorts of entertainments were going on. We found our way to the concert hall and listened to a fine orchestra discoursing Wagner's music.

Next morning we were ready to explore the Frue Kirke, a plain simple building, which contains Thorwaldsen's twelve disciples (St. Paul taking the place of Judas). They are over life size and are placed six on each side of the Nave. The Risen Christ, with outstretched arms, is over the altar and below kneels the sweet figure of an angel holding the baptismal font in the form of a shell. The Danes are justly proud of their great sculptor Thorwaldsen. His museum is one of the chief attractions. It contains 80 statues, 130 busts and 240 reliefs. All the original works in marble that could be obtained are there and the rest are plaster casts. It is the only example of a complete collection of the works of an artist, in the midst of which is his tomb. His famous Mercury is said to equal the finest productions of Greek art. The original is possessed by Lord Ashburton. Thorwaldsen's father was a carver of figures for ship heads. The work made rapid strides in beauty and it was discovered to be due to the genius of the son. The boy was sent to the Academy and in course of time he had obtained sufficient money in

prizes to take him to Rome. For a long time he remained in obscurity, but he was quietly working his way upward. He was too poor to buy plaster of Paris for his model of Jason and he made it in clay. This model was broken in pieces and he had to make another. For a long time he waited patiently for an order, and at length disheartened he decided to return home.

He was packed up and on the eve of starting when an Englishman appeared on the scene and gave an order for the statue in marble. This was the turning point of his fortune. When he returned to his native land, after an absence of 18 years, he was received with all honour due to the most famous sculptor in Europe. He died in 1814. The picture gallery in Christianborg Palace contains some interesting works. Luisci's "St. Catherine" was purchased 100 years ago by the King of Denmark from Count Valentine. There is a copy of it in the Borghese at Rome. Rembrandt's "Christ at Emmaus" is highly prized. "The Judgment of Solomon" by Rubens is considered the most valuable picture in the collection.

The Castle of Rosenberg is charming. It is unspoiled by modern improvements within and without. It is said to have been designed by Inigo Jones, who came over from England when Christian the Fourth invited his brother-in-law, James the First, to pay him a visit. It is now a deserted palace and is a museum of the house of Oldenburg. We saw the beautiful gold drinking horn executed in 1455; the Order of the Garter bestowed on the King by Queen Elizabeth as a compensation for not giving him herself. At one end of the great tapestried Knight's Hall are the Coronation Chairs of the King and Queen. In front of them are the three colossal silver lions representing the Sound and the Great and Little Belt. These form part of all regal ceremonies. They are taken to Roskilde when the King is crowned and accompany his funeral. The deerpark, a lovely forest of beeches, is delightful. We saw hundreds of deer, many of them white. These belong to the King. It is only when the larder needs replenishing that any of them are shot The entrance to Bernstorff is very unpretending. A magnificent personage, clad in brilliant scarlet with his breast covered with medals, keeps the gate. We walked up the shaded avenue and stood in front of the castle. We were warned to be sparing of our cameras. Princess Victoria came out of the Castle and walked past us. The environs of Copenhagen are beautiful. Though the city cannot boast of architectural magnificence the irregularity of the houses with picturesque roofs and gables; the many canals covered with boats; the tall quaint spires make an attractive ensemble.

Stockholm is called the "Northern Venice," or the "City of the Isles." It is built on islands of various forms and sizes connected by bridges, grouped about the narrow entrance of Lake Maclar. No city in Europe, it is said, rivals Stockholm for beauty of situation.

We anchored quite close to the city and were landed in boats which the sailors pulled backwards and forwards by means of a stretched rope. The Palace is an imposing looking building. The interior was not sumptuous, but there was an air of comfort and homeliness about it. The Riddarholm Church, the Mausoleum of the Kings of Sweden, has a bare interior. The walls are lined with hatchments of the Knights of the Seraphim Order, amongst which I observed those of the Dukes of Edinburgh and Albany. In one chapel Gustavus Adolphus is buried, and in another Charles the 12th. These chapels are thickly hung with standards taken in battle. We finished up the day's sight-seeing at the Djurgard, or Deer Garden. Here we found an interesting open-air museum. There were stones with runic inscriptions; quaint old houses; bear

pits, beautiful Lapp dogs, and a tent in which resided an Esquimeaux with his wife and funny looking baby. In the evening the National dances took place. On a platform in the garden boys and girls in costume made a pretty picture and their terpsichorial efforts were much admired. We returned at dark to our ship in a little steamer and the scene was like fairyland. High lights and low lights were reflected in the water and the boats like fireflies were darting around.

Next day we were bound for Upsala, a sail of over four hours. We srarted in sunshine. The varied tints of the woods, the lake sometimes narrow and again widening into a sea, made a picturesque scene.

Alas! rain came on and for three long hours we were huddled together in uncomfortable quarters feeling cold and hungry. Finally we entered a narrow river and in half an hour we reached Upsala. A warm repast cheered our spirits. We made our way to the Library of the University where the famous Codex Argenteus is kept. This is a translation of the four Gospels into ancient Gothic written in the fourth century on 187 leaves of parchment. It is to this Codex that the knowledge of the language is almost exclusively indebted. The gentlemen crowded round the glass case in which the treasure is enclosed, and it was with difficulty I got a peep at it. I was none the wiser, but it was interesting even to look at such a venerable historic document. The Cathedral at Upsala has been lately restored. It is built of brick and of fine proportions. The architect was one of the assistant builders of Notre Dame, Paris. The Church was dedicated in 1435.

We returned late in the evening by train to Stockholm and arrived at our ship very weary travellers. We were going back to England through the Kiel Canal. Since the 14th century the idea of connecting the North Sea and the Baltic had been on the tapis. In 1887 the foundation stone of Kaiser Wilhelm Canal was laid by William the First, and in 1895 it was opened by William the Second. It cost £7,800,000. The length of the Canal to where it joins the Elbe is 60 miles.

After twelve hours in passing through the Kiel Canal, we wakened in the morning in the North Sea. The next day we were at Tilbury and our interesting and delightful cruise was at an end.

Holywood.

The Church here lately lost several of its members by emigration. The last to leave us is Miss J. Wright who some years ago was a faithful teacher in the Sunday School and who recently, notwithstanding delicate health, had taken up the old work again. The teachers and Sunday School scholars said farewell to her at the morning school, and the teachers and some of her old scholars presented her with an "attache" case as a mark of their affection and respect for her and of their appreciation of her services. The minister (Rev. Edgar Lockett) spoke a few words, and the presentation was made by Miss B. Patty, one of Miss Wright's old scholars. On Sunday, September 23rd, Mr. F. A. Edwards, F.R.G.S., a delegate from London to the United Kingdom Band of Hope Conference in Belfast, gave an interesting and helpful address at the morning service on the subject "Some Essentials of the Day." He also addressed the children in the Sunday School. His visit was much appreciated, especially by the children, whose interest he succeeded in obtaining and holding throughout. The Church Guild opens its third session on Tuesday, October 2nd, with a tea and social gathering, including a musical programme. The Harvest Thanksgiving Services take place on Sunday and Monday, October 28th and 29th.

REV. A. L. AGNEW, B.A.

Thanks to the kindness of the York Street Church Committee we are enabled to give the above representation of its newly-settled minister, while below we have pleasure in printing the statement of belief which he delivered during the Ordination Service on August 30th.

Statement of Belief.

Although, according to the constitution of our Free Church, I am not compelled to declare my belief in any human Creed or Confession of Faith, it seems to me but right and proper that I should set forth on this occasion, as far as words can do so, my belief and my objects in entering the Christian Ministry and especially the Ministry of the Non-Subscribing Presbyterian Church.

I believe, first of all, in One God, the Creator and Sustainer of all things, visible and invisible, who was and is and ever shall be, whom no man hath seen or can see.

Men in all ages have tried to explain His nature, but I believe that all such efforts are vain. Human mind and human language alike are inadequate to the task, and God must be for ever to men in the greatest and deepest sense of the words "an Unknown God."

But God is not entirely unknown. It has been His pleasure in pursuance of His great plan to reveal Himself in considerable measure to the children of men. In many ages and many lands He has done this, but chiefly, I think, He revealed Himself to His chosen people Israel. That revelation we now know to have been progressive and often it was misunderstood, so that its record which has come to us as our Holy Scriptures cannot be perfect and our Scriptures therefore contain the Word of God while they are not the Word of God as sometimes they are still understood to be. Nonethe-less I firmly believe that this knowledge adds to the value of the Bible, and in reverence for that Book I will yield to none and on its use in public worship I shall always insist.

The supreme revelation of God's nature I believe we have in Jesus Christ. It would be wrong for me to avoid that critical question, "What think you of Christ?" I would make it clear that I cannot believe that he was God, therefore I cannot be a Trinitarian. But I hesitate to call myself a Unitarian because that word has come to cover ideas which I cannot agree with. In so far as the word Unitarian stands for Freedom of Thought on matters of faith; for intellectual honesty and sincerity; for the great doctrines of the Fatherhead of God and the Brotherhood of Man, the leadership of Jesus Christ and the ultimate salvation of all mankind; I am a Unitarian and am proud of it. But if that name stands for a denial of the absolute supremacy of Jesus Christ as the head of the Church; or if it stands for a dogmatic denial of many things loosely called Orthodox, then I am not a Unitarian. To me

Jesus Christ is more than one of the Prophets, He is Head of the Church; the supreme revealer of God's Nature and the Saviour of Men, who died for us, not in our stead, but because it was needful to draw us to the Father. In taking up this position I know I will appear perhaps old fashioned. I know I am advocating a theological position for which there may be little authority, but I believe I am only stating what is the unformulated Christianity of many thousands to-day in many branches of the Christian Church, and moreover, what has been the faith of some at least of the Fathers of this Non-Subscribing Church in which I was born and bred.

I believe in a Kingdom of God in Heaven to which all souls must make their way through this life and lives to come. I do not believe in everlasting Hell.

Further, I believe in a Kingdom of God on earth attainable by Man in the distant future. It it our duty to toil for that kingdom. For that reason the Christian Church must stand up for human liberty, social emancipation and justice, and I believe more than all else, for Peace, and thus fearlessly work out the implications of her doctrine of the Brotherhood of Man.

These are the principal points of my belief which I have thought it my duty to make clear.

There are two other points, which, perhaps, I ought to mention.

I do not think a minister should be a politician. It is his business to create a spirit in which other more able may work out political schemes. His duty is the higher one. Nevertheless, as politics and religion deal with life he may not always be able to stand aside but may have to advocate or oppose certain measures because of his very principles as a Christian. But, first of all, a minister must be a Christian, then perhaps the supporter or opposer of some political measure, and rarely, if indeed ever, the member of any political party.

The other point I would make clear is this. This Church is a Free Church. None of the opinions put forward from its pulpit are to be regarded as yours. Your agreement is only asked for where your spirit or your reason gives assent.

Moreover, your opinions must not control mine though I shall always respect them where we differ. This is the fundamental Protestant Principle on which our own Non-Subscribing Church has always more than any other insisted. I only emphasise it here. We must see to it that it is never forgotten.

We are as a Church neither Trinitarian nor Unitarian. As individuals we may be either. We welcome amongst us as members or visitors all who may desire to worship God and serve man in the spirit of Jesus Christ, and we neither ask or imply assent to or dissent from any doctrine, and we must take special care not to call our Church by any name which would imply that we do so however wide that name may be, or however well it may serve our beliefs as individuals.

Our unity is to be found not in a unity of belief, for that has never yet existed in any branch of the Christian Church, but in a spirit as near to the spirit of Jesus Christ as we may be able to come. Where that Spirit is there is liberty and only where there is that liberty, are men able to find that Light and Truth which God has still to break forth from His Word.

BUSINESS.

"Business is business," but men are men,
Loving and working, dreaming;
Toiling with pencil, or spade or pen,
Roistering, planning, scheming.
Let's seek to be comrades now and then
And slip from our golden tether;
"Business is business," but men are men,
And we're all good pals together!

The Caxton.

"Outlines of the History of Presbyterianism in Ireland."

By Dr. Montgomery.

II.
COLONIZATION AND ITS RELIGIOUS CONSEQUENCES.

"In religion, as in temporal affairs, demand begets supply; and we accordingly find, that with the increase of colonization, in Ulster, Scotch and English ministers came to supply the spiritual wants of their countrymen. The Scotch were, of course, Presbyterians; the English, Non-conformists, or, as they were derisively termed, Puritans, on account of their strict observance of religious duties. The Puritans were generally Congregationalists or Independents, who maintained that every worshipping society was a complete church in itself, and possessed of full powers to regulate its own temporal and spiritual concerns, without reference to the authority of either prelates or presbyteries. The views of the two parties, in doctrine, however, were identical—both being Calvinists—and consequently, the Scotch and English settlers sat contentedly under the same ministers. The minor question of discipline was little discussed, at a period when the Reformed pastors (including those of all denominations) were so few, that one minister had sometimes the oversight of six or eight parishes, from which the Romish clergy had been ejected; and when, in many of the churches, religious worship was not celebrated at all. The bishop's sees were, indeed, all occupied; but as the prelates could not find an adequate supply of clergy connected with the Established Church, they freely inducted Scotch and English ministers into the vacant Livings, who enjoyed the tithes and other emoluments of the several benefices, in the same way as the clergy of the Establishment, but without reading the prescribed service of the church. Such mutual forbearance and co-operation, amongst the Reformers, were exceedingly favourable to their common cause; and also to the diffusion of peaceful and virtuous habits amongst a population collected from so many quarters. James was too judicious to interfere with this salutary condition of affairs in Ireland; although, at the very same time, he was lending his sanction to a disgraceful crusade against the Presbyterians of Scotland and the Puritans of England. These unworthy proceedings, however, not only tended to increase the numbers and respectability of the Irish colonists, by compelling multitudes of thinking and conscientious men to emigrate from England and Scotland, but likewise caused many learned and upright ministers to escape from persecution, and to seek an asylum in this country, where they could enjoy personal security and freedom of worship. Thus, it is evident, that the foundations of Irish Presbyterianism were laid by honest and magnanimous men who had nobly rejected the authority of States and Churches, in the paramount concerns of religion; and that those who accuse our Presbyterian and Puritan forefathers of coming, creed-bound, to Ireland, do great injustice to their venerated memories. I do not say, that they were not generally, perhaps universally, Trinitarians and Calvinists; or, that some of them had not assented to 'human inventions,' in their country; but, I do say, that here, they were Christian freemen, and that bishops who inducted them to livings, allowed them 'to expunge any portions of the Ordination Service which they scrupled'

The first Scotch Presbyterian minister settled in Ireland, on these honourable and independent conditions was the Rev. Edward Brice, who had surrendered his parish in Stirlingshire, in the year 1607, and was compelled to leave his native country, because he opposed a modified system of prelacy, which the civil authorities

were endeavouring to force upon a reluctant people. A Scotch gentleman, named Edmonstone, from the same county, had obtained a grant of some of the forfeited lands, at Broadisland (now Ballycarry), near Carrickfergus. On these lands, and in the adjacent districts, there were many Scotchmen settled; and when Mr. Brice sought shelter with Mr. Edmonstone, the latter prevailed upon Echlin, bishop of Down and Connor, to induct his friend into the living of Broadisland, in the year 1613. He was subsequently made, in addition, prebend of Kilroot, in the same neighbourhood—an office held, about a century afterwards, by the celebrated Dean Swift. Mr. Brice acquired considerable landed property, at Kilroot, which is still in the possession of his truly-independent and respectable namesake and descendant, Edward Brice, of Scoutbush, near Carrickfergus, who, some years ago, adopted the name of Bruce—probably the original patronymic of the family.

Ballycarry is not only remarkable, as the locality in which the first Presbyterian minister was settled. The same congregation is also distinguished, as having ever been the strenuous supporter of the great cause of civil and religious liberty—and pre-eminently so, in its noble and triumphant resistance to clerical violence and meditated usurpation, at the period of the Remonstrant separation, in the year 1829. About the year 1615, the Rev. Robert Cunningham, who had been chaplain to the forces, under the Duke of Buccleuch, in Holland, was appointed by bishop Echlin to the curacy or living of Holywood and Craigavad, in order to give him a legal title to its emoluments, although he was a staunch and avowed Presbyterian. Mr. Cunningham was a man of great worth and distinguished talents; and afterwards occupied a conspicuous place in the religious affairs of Ulster. The third minister, amongst the Irish Non-conformists, was the Rev. John Ridge, an English Puritan, who had been for some years a deacon of the Established Church, but resigned his office on conscientious grounds. On coming to Ireland, he was presented to the vicarage of Antrim, in July, 1619, at the request of Lord Chichester, previously Sir Arthur. Mr. Ridge was protected and cherished by Sir John Clotworthy, the respectable ancestor of the noble family of Masserene; as was also the Rev. Henry Calvert, another English Puritan, whom Roger Langford, the ancestor of the present Sir Hercules Pakenham, had presented to the living of Oldstone or Muckamore. Indeed, the ancestors of the most of our northern nobility and gentry were Presbyterians, or other Non-conformists, who, by their Christian integrity and many virtues, largely contributed to the religious and social improvement of Ulster, and laid the solid foundations of the peace, prosperity, and rational liberty, which we now enjoy.

(*To be continued.*)

COMPLETENESS.

There's never a rose in all the world
  But makes some green spray sweeter;
There's never a wind in all the sky
  But makes some bird wing fleeter.
There's never a star but brings to Heaven
  Some silver radiance tender;
And never a rosy cloud but helps
  To crown the sunset splendor.
No robin but may thrill some heart
  His dawnlight gladness voicing;
God gives us all some small sweet way
  To set the world rejoicing.—

Unknown.

If everyone had the courage to set a good example according to his lights and in his own circle, that would be sufficient to reform the world."—

Roche.

Spiritual Healing.

"A dominating man in a white surplice—hands stretched towards the high roof of Westminster Abbey; a voice vibrant with an intense faith; row on row of men and women, reaching far back in the dim church." . . . "Spiritual healing is a live thing," he said. "There is no nonsense about it. I have seen blind men regain their sight. I have known a man shoot up an arm which was withered for sixteen years, and have seen cancer cured within twenty minutes. Faith returns not only to the healed, but also to those who are not healed." This is a fragment of a report taken from the "Daily Express."

For some years now this healing movement has been in existence in the Church of England and to a small extent also in the Church of Ireland.

No doubt, most of us know of various healing organisations, and of their successes and failures.

Turning to the life of Christ, it is noteworthy that the greater portion of his work was healing. Christ was as much a healer as he was a teacher, and according to the New Testament, the power was conferred on the Apostles, and the healing power had quite as much to do with the building up of the Early Church as teaching had.

Hard-headed, clear-thinking men, well acquainted with science and scientific methods, are convinced of the reality of spiritual healing, and know its possibilities and limitations. The Sacrament of Unction in the Catholic Church is in reality a healing sacrament, though rarely used now for that purpose, but more for giving the last offices of the Church to the dying. Oil is used in this sacrament, and it is used by healers, sometimes, outside the Church, to convey the healing power to the sufferer. The kinds of healing are various, one kind by prayer and meditation, another by the laying on of hands.

What is disease, and what is health? Disease is discord and health is harmony. Soul and body are blended in such a way that the one re-acts on the other, and the healer, whatever his method, brings harmony instead of discord.

The old English word for salvation was "health" and "forthgiveness" for forgiveness. The forthgiving power produces harmony and health. These are the days when subtle forces are coming into practical everyday use.

ULLIN.

Reports.

Unity Guild.—It is a pity so few responded to the kind invitation to visit the Banbridge Congregation on the 8th September. Certainly the weather offered no excuse for keeping away. On arrival we were heartily welcomed by the Rev. P. Godding, who had that very moment arrived. from Cranfield where he was spending holidays. He took us to the fine old Church, and having repeated his welcome in a more formal way, he outlined the plans for our entertainment. As a result we visited the district War Memorial, a fine bronze figure, excellently placed, and Robinson & Cleaver's Linen Factory, where an hour and a half was spent under the courteous guidance of Mr. M'Keown. Every process in weaving was shown and explained in detail, some of us almost regretting that the full programme which our Banbridge friends had arranged would not permit of our lingering longer. However, to the Schoolroom we made our way, where the smiling welcome extended by the young people was supplemented by delicious tea and home-made "goodies." Our President voiced the feeling of members in a happy little speech before his departure by the early train; he thanked our hosts and hostesses for all their kindness, with a special word about Mr. Godding, who

had come from such a distance in order to help in our entertainment. After tea, those who were not compelled to catch the early train joined in an informal concert, at which both Banbridge and the Guild took part in songs, recitations and dancing. We then made our way up to the Manse, where some played tennis and others strolled up the hill overlooking the town and enjoyed the view. Not twenty members answered the summons to attend the meeting on 12th Sptember to consider the question of forming a Shakespearean Study Class, with the object of producing scenes, or a play, from Shakespeare. A motion that such a class be formed was carried by eight to six ; those who wish to join are requested to give their names to the Hon. Sec., Miss Montgomery, 18 Wellesley Avenue, on or before the Opening Night of the Winter Session, which will be held on October 10th, in the Lecture Hall, Rosemary Street, and is to consist of a Reception by the President and Mrs. Fripp, games and dancing.

* *

Ballyclare.—A Bazaar and Sale of Work was held in connection with the Old Presbyterian Church in the grounds adjoining the railway station on August 23rd, 24th and 25th. Despite most unfavourable weather, there was a goodly attendance each day particularly in the evening, when the large marquee was crowded and excellent business done. The opening ceremonies were performed on Thursday by Mrs. J. A. Kelly, the Glebe, Dunmurry. Chairman, Mr. Bowman Malcolm, M.INST.C.E., Ashley Park, Belfast. Friday by Mrs. J. Moore, "Merlyn," Malone Road, Belfast ; Chairman, the Hon. Lord Justice Andrews, "Eusemere," Comber. Saturday by Mrs. J. G. Davies, the Manse, Comber ; Chairman, Mr. Samuel Magill, Barnhill, Larne. Among those present and taking part in the ceremonies were the Revs. J. A. Kelly, S. E. Bowen, G. V. Crook, A. Turner, M. Watkins, H. J. Rossington, E. Thompson, and J. G. Davies ; also J. M'Cleery, W. J. G. Macbeth, Presbyterian Church ; W. Holmes, Reformed Presbyterian Church ; G. Mathers, Methodist ; J. M'Cann, Church of Ireland, all of Ballyclare ; W. Brann, Presbyterian Church, Ballyeaston, and E. M'Connell, Ballylinney. The following assisted at the stalls, on which was a splendid assortment of useful and valuable articles :—Work Stall (No. 1) : Mrs. Laird, Miss M. Laird, Miss E. Gillespie, Miss M. Kerr, and Miss J. Laird. Work Stall (No. 2) : Mrs. Grange, Mrs. Peoples, Miss M'Keen, and Miss J. Kerr. Provisions and Miscellaneous Stall : Mrs. Harson, Mrs. J. Gillespie, Mrs. Morrow, Mrs. H. Scott, the Misses M. & E. Scott, Nurse O'Neill, Mrs. Russell and Miss Sherrard. Cake Stall : Mrs. Bingham, Mrs. Stewart, Miss Evans, Miss R. Nelson and Miss M. Logan. Refreshment Stall : Mrs. W. Gillespie, Mrs. Roney, Mrs. Bell, Miss M. Hogarth, the Misses J. & A. Harson, Miss P. Gillespie, Miss M. Scott, Miss Spratt, Miss Craig, Miss Adamson, Miss M. Bell, and Mr. Luke Easton. Miss Jenkins (palmist). In charge of the usual side-shows—shooting range, houp-la, bean board, etc., were Messrs. T. Peoples, W. Gillespie, W. Logan, J. Laird, W. & J. Harson, R. M'Clean, W. Bell, and F. Bingham. Bran Tub : E. and B. Bingham, R. and J. Grange. The Half-hour Concerts were in the care of our esteemed organist, Mrs. Moore, who together with Mr. T. J. Ferris (Balkylinney) are to be congratulated on the excellent entertainments provided. On each of the days bouquets were gracefully presented to the lady openers by Miss Ella Kerr and Master Tommy Peoples. The Bazaar proved a great success ; after meeting all expenditure the nett sum of £500 remains for the purpose of church renovation. And to all who contributed to the gratifying result we tender our heartiest thanks, particularly to Mrs. A. P. Logan, not only for her faithful duties as bazaar treasurer, but also

for her painstaking care and efficient management.

* *

Bangor.—The Special Services arranged by the Ulster Unitarian Christian Association were for four Sunday evenings only, terminating on September 9th. But the attendances then proved so encouraging that the Association received a request for their continuance until the end of October. This request was readily agreed to, and various ministers have been asked to give their services. Mrs. Davies, of Comber, is kindly acting as Secretary, and it is to her energy and organising ability that much of the success is due. On September 16th the second series of services commenced, the Rev. J. G. Davies being responsible for the service on that particular evening. There was an encouraging attendance. We hope that those who succeed him in the conduct of the services may receive likewise hearty support. In the meantime some of our Bangor sympathisers are delighted at the prospect of continuing till the end of October the services they so strongly desired.

* *

Belfast : Domestic Mission.—The annual Floral Services were held on Sunday, August 19th, when the church was tastefully decorated by the members of the choir. The afternoon service was conducted by the Rev. M. Watkins. The attendances at the afternoon and evening services were very pleasing. Our best thanks are due to the many friends who attended the services, also to those whose gifts of flowers enabled us to decorate our church. October sees the commencement of the winter session and the opening of the various social clubs. We hope to have as successful a session as last year, and if possible to excel.—The Harvest Services will be held on Sunday, October 21st. Any gifts of fruit and flowers will be welcomed, as also the presence and support of our numerous friends.—Generally speaking, we are holding our own at Stanhope Street. The Sunday School is our promising feature, and with the small band of faithful teachers we hope to establish a virile Sunday School. Our Sunday Services have the usual ebb and flow, but we are cheerful and determined.

* *

Clough.—The annual excursion of our Sunday School took place on Saturday, July 21st. The party, about 100 in number, travelled by the midday train to Newcastle. Soon after our arrival, the children made their way to the promenade, where they spent the long afternoon playing games on the sands and paddling in the sea to their hearts' content ; whilst the adults, after visiting various parts of the town, sought the promenade where in the cool shade they enjoyed their hours at the seaside. The weather was brilliant and very warm, and in consequence of the heat the usual sports were not held. Lunch and tea were provided by the Slieve Donard Hotel in the Railway Pavilion. After a late tea the party returned home by the 7 p.m. train. The arrangements were in the hands of Messrs. Samuel Robinson, Summerhill, and Hugh Donnan, Annsborough.—On the same day, a young member of our Church, William J. Wilson, of Aughlesnafin, sailed for the U.S.A., which he has since safely reached and is now settled in business. Prior to his departure, we lost another young member, David Larmour, of Farranfad, who emigrated to Canada, and who is also settled comfortably in business. Both were very popular and were recipients of numerous and valuable presents before they left. Both were faithful members and active supporters of our church, and their departure means a serious loss to us, and though deeply regretting their leaving, we wish them every success. The present wave of emigration has already taken ten members away from amongst us, and it is feared there are more going. —A Jumble Sale with cake stalls was held in the Courthouse, Seaforde, on

Thursday, August 23rd, in aid of the Property Fund, which was organised by Mrs. Hay, Lodge Hill; Mrs. S. Robinson, Summerhill, and Mrs. Hugh Robinson, Tobercorn, who were also the stallholders. In spite of inclement weather, the effort made over £28, which reflects great credit on the organisers. The assistants were:—Mrs. Davies; Misses B. Ferguson, K. Howarth, Molly Hay, Lizzie and Agnes Robinson; and Masters Jim, George, and Jack Hay; Norman and Alfred Robinson. The Very Rev. M. Watkins, Moderator, was present.

* *

Larne and Kilwaughter.—On August 19th we were favoured by a visit from the Rev. H. J. Rossington, who motored after his own Morning Service to Larne, preached at 4 o'clock p.m., and returned to Belfast in time for his own Evening Service. The Minister and Congregation of Larne feel much indebted to Mr. Rossington for his valuable services on the occasion. The Old Church was very well filled by a large and attentive congregation which numbered many of other denominations. As much expense had been recently incurred chiefly by re-arranging our fine organ and adding pneumatic action thereto, the service was a re-opening one. The collection taken up in response to Mr. Rossington's eloquent appeal was handsome. Mr. Holmes, our talented organist, presided at the organ, and in addition to accompanying the Choir gave excerpts of classical music. Solos were artistically rendered by Miss B. Tinsley—a member of a family well known in musical circles in Belfast.

* *

Mountpottinger.—On Sunday, 26th August, a Baptismal Service was held, which was somewhat historical in its character as far as the present generation is concerned, since so far as can be traced no other reigning Minister has had his first-born baptised in the Church during the past twenty--five years. The doyen of Ministers connected with the Non-Subscribing Presbyterian Church of Ireland, in the person of Rev. Alexander Gordon, performed the ceremony of baptising Master Trevor Lewis Watkins, whose name was duly entered the same morning on the Sunday School Cradle Roll. On Saturday, September 8th, the Choir held their Annual Excursion, making Whitehead their objective. Favoured by the Clerk of the Weather and fortified by an excellent tea, a very pleasant outing was enjoyed by all participating. The Ladies' Sewing Circle has now commenced operations with a view to being prepared for the Annual Sale of Work to be held in December. Having been re-named the Mountpottinger Branch of the Women's League, it is hoped the support of all the ladies of the Congregation will be forthcoming in no half-hearted fashion, and an endeavour will be made to find an afternoon for the weekly meetings that will suit the convenience of all who can possibly help.

Obituary.

Mr. DAVID YOUNG, Senior.

By the passing on Sunday evening, September 9th, of the above-named, the Mountpottinger Congregation has lost one of its oldest and most faithful members.

The subject of our notice, who had attained the age of 87 a month before his death, was until recent months, when his hearing became less acute than formerly, a most regular attender at worship and set an example to many of his juniors.

To the last he enjoyed the full use of his faculties, and so recently as the Friday before his death met his medical adviser (the Hon. Secretary of the Congregation) in the street, so it was much to the latter's surprise that on the Sunday evening he was hurriedly summoned to find his old

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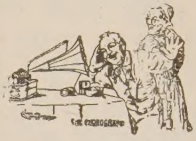

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friend in extremis, and the end came very shortly.

Of a retiring disposition, the deceased had relinquished business life some years ago, after holding for very many years a position at the Sirocco Works, where he enjoyed the full confidence of his directors; but this did not prevent him continuing to act on the Church Committee, of which he was by a long way the oldest serving member, having been re-elected annually for a great many years. His death leaves only one of the original founders of the congregation, viz., Miss Maria Davidson.

As a younger man, he had devoted a great deal of time to the study of astronomy, and had more than once lectured to the members of the Church on this subject.

It is good to think that the name will still be in evidence at Mountpottinger, as his descendants are amongst our staunchest supporters.

It can be done.

Somebody said it couldn't be done ;
But he, with a chuckle replied,
That "maybe it couldn't, but he would be one
Who wouldn't say so till he tried."

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